THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."*—EZEKIEL 37: 19.

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## THE NETHERLANDS MISSION.

BY PRESIDENT WILLARD T. CANNON, OF THE NETHERLANDS MISSION.

THE mission designated as the "Netherlands" comprises the two countries, Holland and Belgium. These countries, whose total area is little more than one-fourth that of the state of Utah, have a population of over eleven millions, and some parts of Belgium are among the most densely peopled regions of the world. Three races are represented, the Walloons, Flemish and Dutch. The former speaks French while the two latter speak the Flemish and Dutch tongues, two very similar languages, each being an outgrowth of German. However, the Dutch has been a well-defined language for centuries, having a literature of its own dating back at least five hundred years. It cannot be called a musical language, as it is extremely guttural in character, which renders it more difficult for the English student than either German or French. Notwithstanding this, much success has in the past attended the efforts of the missionaries in preaching the Gospel.

The people are by nature tolerant, which is a result, doubtless, of lessons learned from the Reformation, which was established in Holland after many years of bloodshed. The Dutch state church is Lutheran, though the Catholics and various dissenting sects are largely represented. To the south in Belgium, however, the situation in this regard is vastly different. Of the six and a half million inhabitants but fifteen thousand are Protestants, and this number does not seem to increase, notwithstanding the efforts of various evangelical sects. The socialists, who are bitterly opposed to the present

clerical domination of the country, seem to be gaining, though it is doubtful if they will ever be able to control the country. Many of the working class at present see no middle course between Catholicism and infidelity as represented by the Free-thinkers, and this gives reason to believe that when the time comes for the introduction of the Gospel many will be found ready to accept it.

While the Gospel was introduced into the Scandinavian countries and France in 1850, it appears that no work was done in the Netherlands until the arrival of Elder Paul A. Schettler in 1861. He, so far as I can discover, was the first to preach the Gospel in these countries, thus beginning the movement which was destined, in later years, to bring so many into the Church. The first baptism took place at Amsterdam, December 23rd, 1861, Elder Schettler officiating, the subject being Hendrik van Steeter. He was soon ordained to the priesthood and performed a good mission before emigrating to Utah. From that time on it appears that the work made steady progress though there was nothing like the phenomenal success that the early missionaries met in England and other places. In 1864, upon the arrival of Elder Joseph M. Weiler, there were twenty-five people in the Church. This number was increased by the labors of Elder Francis A. Brown and others who followed. However, the work did not appear to flourish to any great extent until about the year 1890, since which time great progress has been made. At present there are but two or three cities of considerable size in Holland where the Gospel has not been preached. There are some thirteen hundred members of the Church in the country, and this number is constantly increasing. In the cities of Amsterdam and Rotterdam are to be found large, regularly organized branches of the Church of over four hundred members; while the branches of Groningen, Arnhem and Dordrecht considerably exceed a hundred in number, and the Sunday schools are the equal of many of those in Zion. Some of these are quite large for the mission field, as, for example, that of Rotterdam, which has two hundred members. The Dordrecht Sunday school has over one hundred members, of which one-fourth are children of non-members of the Church.

Until the year 1891 Belgium was a part of the German mission. German speaking Elders labored in the eastern part as far back as twenty-five years ago. However, as most of the people speak French or Flemish, the prosecution of the work in German was necessarily restricted. For this reason it was made a part of the Netherlands mission by President Anthon H. Lund, since which time the work has been carried on in French or Flemish. Remarkable results were achieved in Liége and vicinity by Elder J. B. Ripplinger, who labored there from 1894 to 1897. At the close of his labors there was a branch of over one hundred members. They were, however, chiefly converts who were formerly Protestants and, up to the present time, it must be confessed that the way has not been opened for the successful preaching of the Gospel to Catholics. Of the three original branches of ten years ago in Belgium, the one in Antwerp has ceased to exist, due to the removal and emigration of the members, that of Brussels is dormant, while that of Liége and vicinity where Elders are now laboring, though not flourishing, is in good condition and some progress is being made.

The popular conception of the Dutch is, so far as I can judge, about correct. Rather inclined to be slow and plodding, taking life very seriously, we miss in them that lightness and vivacity of the races of southern Europe. It would seem that the physical features of the country have impressed themselves on the character of the people. It is a misty, rainy, wet land, not, however, without its attractive features. The Dutch have intense love for the "Vaderland," are easily governed, and are very religious. The somber Calvinistic doctrines of the Reformation readily took root and have held their ground to this day.

As is well known most of the country has been literally reclaimed from the sea. For long ages European rivers have been bringing down sediment which formed a delta on a level with the ocean. This, piece by piece, has been surrounded by dykes or embankments, the water pumped out, and the fertile land thereby rendered productive. This origin of the country formed a handy pretext for Napoleon in 1810, when he calmly annexed it, saying that it was formed from the deposits of French rivers. On a pleasant summer day the landscape is very attractive. Everything is so trim, so clean and so neat. The tiny farms, laid off with their canals instead of hedges or fences, are so green. The cottages are so bright and clean—toy houses, one could well imagine, in a toy land. Even the sleek cows contentedly browsing in the fields, each one carefully blanketed, are reminiscent of the toy painted cows of our childhood.

The preaching of the Gospel is carried on in the same general way as in the other missions of Europe. Considerable importance is attached to the distribution of tracts from door to door explaining the principles of the Gospel and the mission of the Church in these days. Owing to the religious character of the people it is not difficult to gain access to them in this way. Preaching the Gospel is mainly by means of the Bible, with which the people are wonderfully familiar. Indeed, I know of no other people that are the equal of the Dutch in this regard. In consequence the Elders have to be well informed, and woe to the missionary who meets a good old-fashioned, predestination Calvinist without a thorough knowledge of his Bible texts. The direct results of house to house distribution of tracts are not always so encouraging, but of the ultimate good accomplished by this means there can be no doubt. Many are the instances where one person has been found by a tract who has afterwards been the means of bringing family after family into the Church. We encourage the Saints to do missionary work and more, I am sure, can be done in this direction in the future. Nothing makes one realize the duties and responsibilities connected with membership in the Church so much as to preach and defend the Gospel. The Dutch mission paper, *De Ster*, which we publish, is also a means of doing much good, and special pains are taken to make it interesting to readers outside of the Church.

In Belgium the prospects are not so bright. That the time will come for the preaching of the Gospel to all the French speaking peoples is not to be doubted, but whether that time has arrived remains yet to be demonstrated. The well known attitude of the Catholic clergy against reading or investigating on the part of members of that church has so far succeeded in its object, but it has also been proven that the principles of the Gospel have just

as much attraction for Catholics as others, if they can be brought to intelligent investigation.

The mission is divided into six conferences, viz., Rotterdam, Amsterdam, Groningen, Arnhem, Liége, and Brussels. The local organizations are as complete as practicable, it being the aim to put the routine work as much as possible into the hands of the Saints, thus leaving the missionaries free to attend to missionary work. Emigration is discouraged, as we realize there is no more efficient way of preaching the Gospel than by means of large, active branches. The outlook is good. The opposition now and then excited is only what may be looked for from the adversary, and will be unavailing in the future as it has so often proved to be in the past in the hindrance of the work.

## THE LAW OF RECOMPENSE.

BY PRESIDENT JOSEPH F. SMITH IN THE "IMPROVEMENT ERA."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans vi: 23.

Young people naturally seek pleasure and amusement, and it is right that they should have them. But their amusement should not overstep the bounds of propriety, nor partake of the riotous. Neither should they permit it to go to such extremes that the end thereof is sin or sorrow. In the eternal adjustment of affairs there will be a day of reckoning when the uttermost farthing will be required—when the awards will be distributed, and each man will receive his earnings, according as he has acted in the right or the wrong, and when his just dues will be meted out to him.

It is not good reason for young men to argue that a riotous life will be rewarded in the end, when repentance comes, with the same rich blessings that a prudent course will insure. Such argument is based on a false conception of the laws of God. "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." So declares the prophet, and his words are true. The law may be reversed, I think, and it may be safely said that if the obtaining of blessings is based upon law, there is also law that governs the reception of condemnation. And as God has given man his free agency, it is left with him to make a selection of the laws which he chooses to obey. As long, then, as the drunkard, the gambler and card-player, the evil-doer, the reveler in vice, chooses to continue in his course, he will reap the condemnation that is the inevitable result of these evils; and only when he repents, and sets his heart on better laws will the rewards of such better laws begin to reach him. But his repentance will only save him as far as the future is concerned. He has had to suffer for his past misdeeds in full measure—and will have to suffer for them until the law is satisfied, be the period of long or short duration. Much of what is called amusement and pleasure in this life is simply a prodigal waste of time and means, resulting in the formation of dangerous and expensive habits, or evil and injurious tastes, which are apt to leave a mark upon the character forever. Whatever may be said of the value

of a repentant sinner as an example or pattern, it is still more blessed to have lived so that one has no serious evils to repent of. I always think the boy who sows no wild oats is just a little better than one who has a large field of them to harvest, even if the latter does it with a repentant heart in the sweat of his sober brow.

The holy book gives us to understand that Jesus declared that there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons which need no repentance; but that does not intimate that the sinner has more joy than the ninety and nine who were just, and hence needed not to repent. Some have an idea that the greater their sins, the greater the manifest mercy of God in their forgiveness, when they do turn to Him. This thought, based on the Scriptures, was not given to encourage sinfulness, but rather to encourage hope to turn from sin. "What shall we say then?" says Paul. "Shall we continue in sin, that grace may abound? God forbid." Certainly, the transgressor's reward will not be as great nor as sure, nor can it be the same, as theirs who have not so seriously broken the law.

Let me impress it upon you that one never can hold quite the same relation to the law of God which one has transgressed, as if one had lived in conformity with its requirements. It is unreasonable to expect it; and contrary to the laws of nature to conclude that you can. If a person has determined that sin can easily be wiped out, and hence, that he will enjoy unlawful pleasures in youth, repenting in later life with an idea in his mind that repentance will blot out completely the results of his sin and debauchery, and place him on a level with his fellow who has kept in virtue the commandments, from the beginning—time will wake him up to his serious and great mistake. He may and will be forgiven, if he repent; the blood of Christ will make him free, and will wash him clean, though his sins be as scarlet; but all this will not return to him any loss sustained, nor place him on an equal footing with his neighbor who has kept the commandments of the better law. Nor will it place him in the position where he would have been, had he not committed wrong. He has lost something which can never be regained, notwithstanding the perfection, the loving mercy, the kindness and forgiveness, of the Lord God.

Have we not a striking example in the prodigal son? Here was a young man who tired of the conventional, the hum-drum of the farm and home, and who demanded his portion of his father's goods. When he received it, he took his journey into a far country, and there wasted his substance in riotous living. Having spent it all, a famine arose in the land, and he began to be in want. He then joined himself to a citizen who sent him into the fields to feed swine. "And he fain would have filled his belly with the husks that the swine did eat; and no man gave unto him." It was then he bethought himself of his condition; of his father's servants who had bread to spare, while he was about to perish with hunger. Then it was that he came to himself, repented, and said, "I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." Then he came to his father. But when he was yet a great way off, his father, filled with parental love, saw him, and had compassion, and ran and fell on his neck and kissed him. Then

again the son, full of repentance, declared his unworthiness, and his sin. Still, the father, full of love, mercy and parental feeling, ordered the best robe and put it on him; and put a ring on his hand, and shoes on his feet; "and," said he to the servants, "bring hither the fatted calf and kill it; and let us eat and be merry: for this my son was dead and is alive again: he was lost and is found."

There was merry-making to such an extent that the elder son, the boy who had never broken his father's commandments, who was in the field, heard it, with the music and the dancing, as he approached, and called a servant to know what these things meant. He was told that his brother had returned, and that because father had received him safe and sound, the fatted calf had been killed in his honor. This so angered him, that he would not go in, and so his father came out and entreated him. "And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf."

It was then that the father gave answer in words that have come down as a comfort to the faithful for all time: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found."

The prodigal was forgiven, was received with joy and merry-making, but that was all, and the whole of it. He had no portion in the estate; while the boy who had ever remained faithful was equal with his father in all that they possessed, and he was ever with the father.

And, while there were tears of joy at the prodigal's return, while there were feasting and merry-making, while a loving father fell upon his neck and kissed him, and he was given a reception in their hearts and home, there was no thought of restoring that which was lost. He must begin over again, and, if his repentance were sincere, labor for years to regain his former place, and means, and standing. And there is a question whether it could ever be said to him by his merciful, kind, loving, forgiving father, as was said to the faithful boy: "All that I have is thine."

## CURRENT EVENTS.

### WHY RUSSIA DELAYS.

THE hesitancy of Russia to provoke actual hostilities seems to be the only reason why the war-cloud that has been hovering over the Far East for so many weeks has not actually descended and enveloped Asia, threatening to disturb the peace of the great powers of Europe as well. Japan seems to be really anxious to fight, in spite of the almost limitless resources of the White Czar, when compared with those of the island empire. It may be that Japan is too confident of the naval as well as of the moral support of England and the United States.

There seems to be a desire to ascribe Russia's policy of procrastination to the well known peaceful proclivities of Nicholas II. For years the Czar has been credited with being the peacemaker of Europe, and just at present he is

more directly concerned with keeping peace in his own territory Should internal dissensions arise in any civilized power in the world, a foreign war would serve to quiet all seditious utterances and unite all factions in a common bond of nationalism. But in Russia the reverse is true. The first gun in a conflict with Japan will be the signal for a revolution that would be as far-reaching in its consequences as was that in France in 1789. Russian soil has always been noted for an epidemic contagion of oddly assorted movements. These ideas have been religious rather than political. Now that the political is joined with the religious, the very region which has had the most rapid industrial development, the south, appears to be the most promising field for the formation and growth of sects. The authority of the Czar and his government rests upon a religious basis, and the growth of sects is fatal to the principle of autocracy. Almost without exception the millions of sectaries in Russia have lost all sense of allegiance to the central authority.

Confusion reigns at court, confusion worse confounded spreads throughout the empire. One district after another is put under martial law and wholesale arrests are becoming general. Most of the persons arrested are punished by banishment into distant towns and villages where they organize revolutionary committees. The movement is spreading rapidly, and the demand for revolutionary literature is daily increasing. The great socialist organ of Berlin says: "The most that the Czardom can now accomplish is to stem the rising tide of Russian popular development. But this very development is undermining the foundation of the Czar's authority. The Russian peasantry can win the freedom of citizenship only from a Russia that has been politically freed. For this reason the Russian peasant will be constrained to take a part in the emancipation of Russia, even though his object be only political freedom."

It is no wonder that Nicholas II., who possesses neither the respect of the nobility, nor the love of the peasantry, should tremble at the result of war even on the distant coasts of Asia, and should use every effort to maintain a peace that, he knows, is at best only temporary.

## GERMANY'S "LITTLE WAR."

THE story of atrocities committed by the natives of South West Africa in their rebellion against German authority reminds one of the days of early settlement in the New World. It is the old story of lawless aggression, of despotic cruelty on the part of the conqueror, of submission on the part of the conquered, until submission ceased to be a virtue. Germany has practically revived the the days of the old negro slave trade in her African possessions, and she is reaping what she has sown. She is not to be pitied. Those who need sympathy and protection are the poor colonists, the farmers and the tradesmen, who have to suffer for the nation's policy, although they, no doubt, have contributed by their own acts to the present deplorable condition of affairs. The German territory borders on Cape Colony, and the German authorities have decided to ask the assistance of the Cape government in the transport of troops to the scene of the war. It is estimated that three tribes, mustering 15,000 warriors, are in revolt. The railway and telegraph lines have been destroyed and all evidences of a hateful civilization are being blotted out by the natives.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 28, 1904.

## EDITORIAL.

### ATTENDANCE AT MEETINGS.

THERE was a time, scarcely a generation ago, when, among respectable people a non-church-goer was viewed as a suspicious character. Whether he attended the short, formal service, the special pride of aristocracy, or in a more humble church listened to the long-drawn sermon and fervent songs of praise, it was necessary for the model citizen to observe the outward proprieties of public worship if he would retain the good opinion of his associates. To-day an entirely different condition prevails. Attendance at divine service is no longer a religious duty or a conventional requirement. The displacement of the Bible as an "infallible standard," the changed ideas concerning the relationship of man to deity, the tremendous strides of science, overthrowing the prejudices and cast-iron tenets of orthodox creeds and theologies, above all the rush of man himself for wealth, fame, power—anything, everything but his highest good—has served to bring about the lamentable result.

After carefully making a church census of New York, *The Church Economist*, of that city, says: "The population of Manhattan Island, estimated from the figures of the government census of 1900, is now 2,007,350. The totals of the church attendance canvass show that little over 21 per cent. of the population attend Christian services every Sunday. If the 430,000 Jews were deducted from the population total the percentage of Christian attendance would be over 27." The same journal comments editorially: "The results have a value which we will not discuss, further than to point out that they show by no means a discouraging situation. The fact that a fourth of the entire Protestant population of New York is in the habit of attending church service regularly is most impressive."

Yet in the early days of American settlement almost the entire population, excepting little children, the aged and the sick, would be found in church on a sabbath morning. Until very recently this condition of affairs prevailed in most of the villages of the Saints that were uncontaminated by outside influences. That a change has come to us, as well as to the world, we must acknowledge. In this as in other respects Babylon is having too important an influence upon the lives and habits of our people. Even in the branches of the mission field those who should consider attendance at the meetings of the Saints as the great privilege of their lives, who should find in the partaking of the sacrament each Sabbath a source of spiritual strength and consolation,

enabling them to endure persecutions and to overcome the temptations of the Adversary, seem to be too intent upon the things of this life; too tired after the exertions of a week of honest toil; too envious of another's success; too heedless of the precious things that pertain to eternal life to obey the divine command not to forsake the assembling of ourselves together. As with the primitive church, so the strength of the church to-day lies in its unity not in its numbers. Into the ranks of those who gather together for the "breaking of bread," to listen to instructions that are given under the inspiration of the Holy Spirit, to partake of the blessings that the Lord pours out upon those who meet in His name, there comes no shadow of doubt—no dark spectre of apostasy. To them the Gospel is all and in all—the power of God unto salvation. With the testimony as to its divinity in their hearts what, to them, is the "conflict between science and religion"; what, in comparison with that testimony, all the allurements that earth can offer?

Neglect in attendance of meetings is but the first step toward the neglect of other duties. The zeal and warmth that characterize the true Latter-day Saint cannot exist without the spiritual food that is necessary to maintain life in him, and he who voluntarily, for his own personal pleasure or comfort, neglects to take the food that is offered to him, must die of starvation. Cold indifference is not so long a distance from complete apostasy that any man can afford to think lightly of these matters. It is a question of jeopardizing the soul's salvation. The person who wishes to derive benefit from a meeting can do so. The old excuse about hearing the same thing Sunday after Sunday is absolutely valueless. The Gospel of Christ can never become monotonous to one who loves it. Each repetition of a truth or principle enhances rather than detracts from its value. The Gospel though unchanging is eternally new, eternally pleasing. As well might one refuse the bread and butter that he puts into his stomach a thousand times a year as to refuse the bread of life once a week, because it is not garnished with all the figures of rhetoric, flowers of poetry and facts of science. No surer sign is to be found of a man's waning love for the Gospel than his absence from those meetings which his membership or his priesthood make it incumbent upon him to attend.

It is a matter of importance to more than the mere individual. There is the example of husband to wife, parent to child, friend to friend, Saint to sinner. Even the speakers, the traveling ministry, who need the support and active faith of all of the Saints, are affected by the attitude and spirit of the negligent. Saints should not only expect to obtain the Spirit of the Lord at the meetings which they attend; they should so live that they bring that Spirit with them if they really desire to "grow in grace and in the knowledge of their Lord and Savior, Jesus Christ." Then indeed will they be fed with the bread of life that shall incorporate itself from day to day with their very existence until their lives, even more than their words, bear witness to all with whom they associate, of the goodness of the Father in sending once more His prophets to earth, and in restoring, in these last days, the fullness of the everlasting Gospel.

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## BOOKS FOR THE CHILDREN.

MANY Latter-day Saints think that if the standard Church works—the

Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—are to be found in their homes, they have done their full duty so far as Gospel literature is concerned. The idea of procuring books dealing with the principles of the Gospel, books that aid in the gaining of testimonies and the development of faith, that will be of interest to themselves and suitable for their children to read has never entered into their heads. Children have given to them or are permitted to bring home from libraries books that have anything but a good influence. Not positively vicious or immoral of themselves, such would not be allowed in any well-regulated household, they have, none the less, a tendency to create in the mind false ideas of life, and to weaken and debase the thought power. It is often said that "an idle mind is the devil's workshop," but sometimes an idle and comparatively empty mind is better than one whose sole nourishment has been the mawkish, nauseating stuff that passes to-day as fiction for children, cheap stuff, from cheap minds, printed cheaply and sold cheaply, scattered broadcast over the civilized world. Too often the parent is satisfied with anything that absorbs the attention of the child, and too often the child-mind is absorbed with impossible tales of evil deeds, with blood-curdling stories of adventure, with silly romances that degrade the noblest affections of manhood and womanhood. Too many books are written that they may be sold, not that they may do good.

There is a good, wholesome literature for children published by the Latter-day Saints. It is cheap, and yet cheapness is not its chief recommendation. It is interesting, sometimes of thrilling interest, and yet this interest in the mere narrative is not its special advertisement. The value of Latter-day Saint juvenile literature lies in the fact that it is healthful, that it is helpful, that it is truthful. It is character building and faith promoting. It consists of books that parents should be glad to put in the hands of their children, books with an influence for good, for time and for eternity. In this connection we recommend the "Faith Promoting Series," a number of small volumes, published at the uniform price of one shilling each, that will prove of helpful interest to both parents and children. The putting of a few Latter-day Saint publications in the home will have such an influence for good and will so raise the moral and spiritual tone, that it is safe to predict they will not be replaced by books of any other character. The experiment is worth trying by all who believe in development onward and upward.

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THE first of a series of articles on the missionary work and the progress of the Gospel in the various mission fields of the Latter-day Saints, is to be found in this issue of the MILLENNIAL STAR. The President of each mission of America, Europe, Africa, Australia and the Islands of the Pacific has been requested to furnish a paper dealing with the history and the condition of the field over which he presides, and some of the articles are now in hand, while others are promised for the immediate future. We feel confident that each article will prove instructive and interesting, and will give to the Saints much valuable information concerning the great work in which we are engaged.

W. M. W.

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RELEASES.—Elders David L. Reese of the Leeds conference, and Thomas

Taylor, Jr., of the Scottish conference, are honorably released to return home per s.s. *Cretic*, on February 18th, 1904.

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DEPARTURES.—The following named missionaries sailed from Liverpool, per s.s. *Cretic*, Thursday, January 21st, 1904, in charge of Elder John H. Peterson: Sylvan E. Needham, John W. Boud, Jr., William A. Montgomery, William C. Randall, James T. Smith, Julian E. Young, Homer J. Rich, Edwin Butterworth, George A. Holt, Otto Bergener, Niels C. Mortensen, Nelson J. Hemmert, Carl E. Johnson, Albert Kunz, James W. D. Hurren, Gerrit J. Kruitbosch, Bernardus A. Denkers; also five Saints from the Netherlands, two from Switzerland, and nine from Scandinavia.

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## NOTES FROM THE MISSION FIELD.

PRESIDENT FRANCIS M. LYMAN and party, who sailed from Liverpool per s.s. *Canopic* on the 14th inst., arrived safely at Boston on Saturday morning, January 23rd.

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IN writing from Tokyo, Japan, under date of December 23rd, 1903, Elder J. F. Featherstone says: "The young man whom the Lord led to us and saw fit to allow to join the Church has a very humble spirit and has continued to grow and increase in a knowledge of the Gospel. He takes great interest in our meetings, and comes early so that he can act as deacon and usher. He has made one or two good talks, and last Sunday told the children a very interesting story which he had taken from the Bible. He is attending one of the high schools, and is twenty-one years of age." Two other promising investigators are also regularly attending meetings. The one is a member of the Greek Catholic church. He has been studying to become a priest and is very well educated. He seems to understand the principles of the Gospel and believes in them, and, a short time ago, applied for baptism. He did not realize, however, that he must sever all connection with the church to which he belongs, and this means the giving up of his present income and of his chosen profession. He seems willing to do this, and is now looking for some other means of gaining a living. A young Roman Catholic has also applied for baptism, but the Elders are in no haste to administer this ordinance, until the principles of the Gospel are thoroughly understood and accepted. This encouraging news shows that the Gospel is being heard, if not received, by all classes and creeds in Japan.

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IN the South African mission meetings are now held regularly at Claremont, Cape Colony, and Port Elizabeth. At the former place the Elders have been encouraged by the presence of many investigators, who take an active part in the Sunday night meetings. They have already a few applications for baptism. The Elders at Port Elizabeth expect soon to move to Grahamstown. The hot and damp climate has been very trying to some of the Elders, but with a change of season they are hoping for better health. They report that they enjoy their labors very much.

THE annual report of the Netherlands mission for the year ending December 31st, 1903, shows that there are in that mission 2,024 souls, and that there were 147 baptisms during the year, an average of five persons per Elder. The monthly average of Gospel conversations per Elder was 26, of tracts distributed, 123. President Willard T. Cannon says: "The chief difficulty we encounter in our work here is from the language. For a year past no Hollanders have been sent on missions, and the young American missionaries have had some difficulty in getting to work on account of the language. However, some of them have done very well, and I think that they have all done their best. I feel that the prospects are very good. There seems to be plenty of inquiry about the Gospel, and the Elders report being very busy."

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PRESIDENT MILTON W. SNOW reports that the work is progressing unusually well for the season of the year in the London conference. Several baptisms have taken place during the month of January, and the number of investigators is still maintained. The entire northern part of the conference has recently been visited by Elders Stillwell and West, who made a long pedestrian tour among the scattered Saints of Hertfordshire and Bedfordshire. Last fall the entire conference was visited in this manner by Sisters Elliott, Thurman and Bean, and the results for good were immediately apparent. To this extra exertion in behalf of the Saints who are far removed from places of worship and from association with other Saints may be ascribed a notable increase in tithes paid and a more uniform observance of the Word of Wisdom.

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## NEWS FROM IRELAND.

IN a personal letter Elder Edwin Cox, now laboring in Dublin, says: "My first eight months was spent entirely in the country towns and cottages, and here I met the real Irish. I find them still practicing customs that are about a thousand years old, and they enter into them with the same spirit and vim as the early peasants. They are a big-hearted people and willing to show their friendship. I have found out that an Irish friend is a true friend.

The people as a rule are very indifferent to religion. Catholicism holds full sway, and it is a waste of time to try to do anything with them. Nevertheless we do not pass them by. We give them a chance to accept or reject our testimony. The Protestants are very bigoted. They are very bitter against the Catholics. It seems as though the old war of King William III. is still being waged. Even when they are convinced of their error these Protestants seem like the old Frankish king. They prefer to follow their forefathers. Nevertheless, the honest in heart are being gathered. Many have cast their lot with the Saints of God and others are being constantly added to the fold. They hear the voice of the Shepherd and follow it.

For the last six months I have labored in Dublin and Belfast, mostly in the former place. We have a fine branch in each of these cities, composed of good, honest-hearted Irish Saints. They are Latter-day Saints in very deed, and are living their religion and striving for the one great end.

At present I am in Dublin with Elder J. S. Boyer as my companion. We are meeting with fairly good success. The population of Dublin is about

250,000, three-fourths of whom are Catholics. We have lately been able to secure a hall in which to hold meetings. We obtained it under difficulties. We were summoned before a great many committees to explain our doctrine before they would allow us to preach in their hall. We were almost required to take an oath that we would not preach polygamy, We have stirred up the press a little of late, which has helped us greatly, as a few have become serious and applied for our literature."

## PROGRESS IN LEEDS CONFERENCE.

THE district meeting held in the Manchester Unity Rooms, Halifax, Yorkshire, recently, was well attended, and a good spirit prevailed. Sisters Margaret Thurman and Diana Bean of the London conference were present and occupied most of the time. These sisters labored for ten months in the Leeds conference before going to London, and their return for a short visit was an occasion for great rejoicing among the Saints in this conference. The Sunday following, these sisters attended the meetings in Bradford, the branch where they labored previous to their transfer, and spoke to over two hundred Saints and investigators. It was indeed a day of rejoicing. Sisters Thurman and Bean leave with the deepest love and blessing of the Saints and Elders with whom they have labored in the cause of truth.

The work in the Leeds conference is progressing, and the prospects are bright. Thirty-nine have been added to the Church in the last four months, and many more are investigating with sincere motives and desires. Cottage meetings are now being held in the branches with good success, and the Saints and investigators have shown a commendable spirit in opening their homes for this purpose.

Last Saturday afternoon and evening the Mutual Improvement association of the Bradford branch held its annual tea and concert, at the Temperance hall. It proved to be a great success, both socially and financially. About three hundred and fifty people were present and participated in the enjoyment. A number of those who took part in the concert were friends of the Saints, and gave their services gratuitously, for which the officers and members of the association are very thankful.

EDWARD A. MORGAN.

## INSTRUCTIONS CONCERNING EMIGRATION.

A CERTAIN responsibility rests upon conference presidents as well as upon the Liverpool office in perfecting arrangements for the homeward departure of Elders, and for the emigration of Saints and others who may desire to avail themselves of the privileges which we enjoy. The first step for all who intend going to the United States is the filling out of the interrogatory form and the forwarding of it to this office. This form must be filled out by every trans-Atlantic passenger, first-class or steerage, American citizen or alien. The missionary who neglects to send in his interrogatory, and reaches Liverpool only on the morning when he expects to sail, trusting that all arrangements for his departure are completed, may find himself compelled to wait until

another steamer. Conference presidents should see to it that these interrogatories are in Liverpool at least one week before the advertised sailing date.

Each emigrant, not a citizen of the United States, must carry at least thirty dollars in cash. No amount of letters, guarantees or affidavits will take the place of the money, which must be in actual possession of the emigrant, not carried or held for him by any other person.

Affidavits sworn to before a notary public, or a United States consul must be in possession of every person over sixty years of age, of every child unaccompanied by parents or legal guardian, of every one suffering from chronic disease or ailment, of every crippled, blind or infirm person, that shall guarantee that such person shall be provided with a home and not become a charge to the United States.

English Saints who send their effects to Liverpool by goods train should ship them at least ten days in advance of the advertised departure of the vessel. It is always preferable to bring the luggage on the train by which the emigrant travels.

Great trouble is experienced by Elders who labor on the continent, on account of their own carelessness in the shipment of their trunks. This is especially the case with those who do some traveling after their release. They consign their trunks by freight to "42 Islington," or to the White Star company, and expect to find them on their arrival in Liverpool. No trunk or box of any kind will get past Grimsby, or other port of entry, without examination by the English customs officials. This statement is positive. Sometimes, when no one is present to look after the luggage, the locks are forced, the trunk permanently damaged and the contents scattered. In other cases the trunk is stored until such time as the key can be obtained. In many instances this necessitates the subsequent forwarding of the trunk from Boston to Salt Lake by freight, at an expense of $7.50 per hundredweight. When a trunk is shipped to England, unaccompanied by the owner, the key should invariably be forwarded to the Liverpool office, with information as to when and at what port it may be expected to arrive.

Inquiries are constantly made as to the possibility of varying the route which has been selected as the one over which our parties are to travel. The following extract from the letter of our Boston agent should settle the question: "I am well aware that you must have many inquiries from both the missionaries and immigrants before they embark, as generally on arrival here I am inundated with questions and requests on the part of many of the missionaries for a deviation from the route arranged by your home office, which, of course, I am unable to grant as regards the rail route, but I am always willing, so far as rests in my power, to let them stop off at certain points, or to arrange for them to go to New York, and later on to proceed with their journey. But many times it happens that they expect they can go to New York, Philadelphia or Washington, and then proceed from there over the Pennsylvania railroad and Baltimore and Ohio. They think we can arrange ticket to Salt Lake City by any of those points without extra charge, which, of course, is out of the question. Passengers that want to go to New York, Washington, etc., must pay their own fare to these points, and if they wish to proceed on their journey from the places named, they must also pay

their own fare to Rotterdam Junction, forfeiting their tickets which they hold over the Boston and Maine railroad, from Boston to that point. They can use their tickets from Rotterdam Junction to destination then.

The fare from Boston to New York, from October to May, is $3.00, and from May to October, $4.00, first-class. The fare from New York to Rotterdam Junction is $3.58. As previously stated, passengers forfeit the coupon reading from Boston to Rotterdam Junction over the Boston and Maine. Stop-overs at Buffalo, so as to enable the passengers to visit Niagara Falls, are always provided for, and we shall be glad to arrange, if due notice be given, to have the train sent down to the falls free of expense, but of course this always entails a delay of a day."

Soon the emigration season will commence, and the Elders and Saints who desire further information are requested to communicate with their conference presidents in regard to these matters.

## NEW WHITE STAR LINER.

THE new White Star liner, the *Baltic*, is the largest, and, in many respects, the finest vessel afloat, her great size making it possible to add improvements even beyond the other vessels of this type, in which the shipbuilders' art has already attained such a high standard of excellence. The dimensions of the *Baltic* are as follow:—Length, 725ft. 9in.; breadth, 75ft.; depth, 49ft. Her gross tonnage will be nearly 24,000, her capacity for cargo about 28,000 tons, and the displacement at her load draft about 40,000 tons.

The new vessel will be fitted with accommodation upon the same lines as the *Celtic* and *Cedric*, but even more commodious than in those vessels. On the upper promenade deck will be the first-class smokeroom and library, and the two houses below will contain the deck staterooms—the arrangement so much admired in the *Celtic* and *Cedric*. The first-class dining saloon will be on the upper deck, and all the first-class accommodation amidships.

Immediately abaft the first-class will be the second-class accommodation, and there will be also a comfortable smokeroom and library for this class of passengers.

The third-class passengers will be provided for abaft the second-class, and to a limited extent at the fore-end of the vessel. There will be accommodation in all for nearly 3,000 passengers, besides quarters for a crew of about 350, and, as is customary in the White Star steamers, no pains will be spared in providing for the convenience and comfort of the passengers of all classes, and for their safety.

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REPENTANCE follows faith as a natural sequence; for when the human mind has sufficient faith in God, based upon the perfection of His attributes, to desire His guidance and a final return to His presence, the thought is foremost that no unclean thing can enter His presence. Repentance from all sin, not merely an expression of sorrow, but a discontinuance of sinful practices, amounting to a reformation of life, therefore suggests itself as a matter of course.—ELDER M. F. COWLEY in *Talks on Doctrine*.